

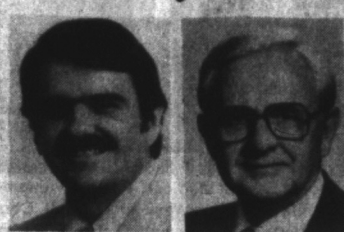
Nutt Is Banquet Speaker At Brotherhood Rally

Grady Nutt, Southern Baptist minister - entertainer - television personality, will be featured during the banquet portion of the annual Brotherhood Rally, set for Nov. 10, at the Mississippi College Coliseum. The banquet begins at 5 p.m.

Nutt, author of several books, and speaker on several albums, plays the



Nutt



Bill and Martha Bacon

Snell, ukulele, guitar, dulcimer, piano and tiple (which isn't in many dictionaries).

James Smith, executive director of the Southern Baptist Brotherhood Commission will be featured speaker for the conference portion of the rally. The conference begins at 7 p.m.

Smith is former executive secretary of the Illinois Baptist Convention.

Don Snell, missionary to Dominica, will speak during the conference on the effects of Mississippi Baptist men visiting hurricane ravaged Dominica to help rebuild homes.

Tickets for the banquet are available for \$5 each from the Brotherhood department of the Mississippi Baptist Convention Board. They may be obtained by writing Box 530, Jackson, Miss., 39205. There is no charge for the conference portion of the rally.

Nov. 11-13

Bible Treasure Speakers For Convention Announced

A regular feature of Mississippi Baptist Conventions in recent years has been the inclusion of "Bible Treasure" messages. These are short Bible-centered messages usually relating to some area of the convention theme.

This year's Bible Treasure speakers are all Mississippians — five pastors, one Baptist college professor and one foreign missionary.

Six of the seven Bible Treasure speakers are graduates of Mississippi College.

Leading off the series during the first session of the Mississippi Baptist Convention, which meets Nov. 11-13 at Jackson's First Baptist Church, is Gordon Sansing. Sansing is pastor of First Baptist Church, Pontotoc. He is a

graduate of Mississippi College and earned the master of theology and doctor of ministry degrees from New Orleans Seminary.

Jack Glaze is Bible Treasure speaker for the Tuesday afternoon session. Glaze is head of the religion department at Mississippi College. He is a former missionary to Argentina and is a graduate of Mississippi College and earned the bachelor of divinity and doctor of theology degrees from Southern Seminary.

The Bible Treasure speaker for the third session, Tuesday evening, will be Charles Whitten. Whitten is Southern Baptist Foreign Board missionary to Spain. He is a graduate of Mississippi College and earned the bachelor of divinity and master of theology degrees from Southern Seminary. He and his wife are home on furlough.

Jim Keith will speak on Wednesday morning. Keith is pastor of First Baptist Church, Gulfport. He, too, is a graduate of Mississippi College and earned the master of divinity, master of theology and doctor of theology degrees from Southwestern Seminary.

Wayne Burkes will deliver the Bible Treasure message on Wednesday afternoon. Burkes is pastor of Bolton Baptist Church and is a senator in the Mississippi Legislature. He is a graduate of Mississippi College where he earned the bachelor of arts and

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Two Couples Appointed As US-2ers

ATLANTA — Two Mississippi couples were among 31 young adults commissioned US-2 missionaries by the Home Mission Board.

Steve and Debbie Chisolm of Hattiesburg and Dennis and Denise Jones of Waynesboro were appointed to the two-year program.

The Chisolms were assigned to Albuquerque, N.M., through the HMB Language Missions Department. They are natives of Mississippi and graduates of Jones County Junior College. He is also a 1980 graduate of William Carey College.

The Jones couple was assigned to Fairview Baptist Center of Grandview Baptist Church, Anchorage, Alaska. They were appointed through the HMB Christian Social Ministries Department. He is a native of Mississippi and a graduate of Clarke College, and Union University, Jackson, Tenn. She is a native of Tennessee and a 1979 graduate of Union University.

MC Hiring Practices Case Thrown Back

A ruling by the 5th U.S. Circuit Court of Appeals in New Orleans has returned to U. S. District Judge William Harold Cox of Jackson, a 1978 decision that would forbid the Equal Employment Opportunity Commission from investigating the hiring practices of Mississippi College.

Cox had refused to enforce a subpoena directing the college to outline its hiring practices and the race, sex, religion, job classification, and pay of its faculty members. The subpoena was issued as a result of a suit filed by Patricia Summers, who was a part-time assistant professor of psychology during the 1975-76 school year.

Mrs. Summers, a Presbyterian, claimed the college had passed over her application in order to hire a man

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The Baptist Record

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Education Commission Concurs

Merger With MC Proposed By Clarke Trustee Board

The Board of Trustees of Clarke College has recommended that the college merge with Mississippi College.

The Clarke board met Sept. 16 to consider suggestions made as the result of a study of the college by the Southern Baptist Education Commission and reached a unanimous decision that this was the course to follow for the future of the college, according to John Brock, vice-chairman of trustees.

The action of the Clarke board was presented to the Mississippi Baptist Christian Education Commission on Tuesday of this week. A motion by Joe Tuten, pastor of Calvary Baptist

Church, Jackson, asked that the commission "concur with the trustees of Clarke College and that we accept their recommendation that Clarke College be merged with Mississippi College." The favorable vote was unanimous.

The statement by the Clarke trustees declared, "... we are in agreement that in the best interest of Clarke College and Christian education in East Central Mississippi we should move toward the alternative suggested by the Southern Baptist Convention's Education Commission. Their suggested alternative is to merge with a stronger and more stable institution.

"Therefore, we the trustees of Clarke College recommend to the Mississippi Baptist Convention that we merge with one of our sister institutions, namely Mississippi College.

"We further recommend, that we make our recommendation to the Mississippi Baptist Convention in November with an expression of appreciation to the Baptists and citizens of the State of Mississippi for their support of Clarke College in the past 72 years of its existence and ask their continued support as we move forward to make Christian education a stronger witness for our Lord, the State of Mis-

issippi, and the world by this action." Brock, pastor of Van Winkle Baptist Church, Jackson, made the presentation to the Education Commission. His presentation included the statement

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Fowler Named Baptist State Paper Editor

J. B. Fowler, pastor of First Baptist Church, McComb, since January of 1974, has been named the new editor of the Baptist New Mexican effective Feb. 1, 1981.

He will succeed C. Eugene Whitlow, who will retire on that date.

The Baptist New Mexican is the state paper of the Baptist

Convention of New Mexico. Fowler will join the staff of the paper on Jan. 1, 1981, in order to have a month with Whitlow before he retires.

Fowler is a native of Pawtucket, Okla., but he grew up in Odessa, Texas. He is a graduate of Howard Payne University in Brownwood, Texas, with a major in English and a minor in Bible and of Southwestern Seminary. He was awarded the doctor of divinity degree by Howard Payne in 1979.

Mrs. Fowler, also a graduate of Howard Payne, is a native of Menard, Ark. The couple's two sons are in Texas, Bruce in Brownwood and David in Lubbock.

Fowler was pastor of four churches in Texas before coming to Mississippi. They were the First Baptist churches of Moran, Van, and Ballinger and Southcrest Church in Lubbock.

In Texas Fowler was a trustee of

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"Gospel Is Starting Point For Political Involvement"

By Don McGregor

Christians must start with the gospel regardless of their political position, a Christian ethicist declared recently in Jackson.

Bill Elder, a staff member of the Southern Baptist Christian Life Commission, was in Jackson to address a meeting of the Mississippi Baptist Christian Action Commission. In an interview following his address he expressed the need for Christian citizenship.

"We must be Christian citizens," he said. "We can't assume that because someone says, 'I am a Christian, too,' that it means his political preferences are supported by the gospel."

Early Christian leaders pointed out the need for concern because of the fact that people would misuse the gospel for political purposes. The biggest danger of Christians in political endeavors is such misuse of the gospel, he said.

Elder pointed to the example set by Constantine in the Fourth Century as he used the gospel to cement his position as emperor of Rome. In that instance purity of faith was adulterated, he said.

"In today's political market we as Christians need to be alert to this constant danger because all politicians are going to look for ways to use people to their advantage," Elder continued. They are looking for ways to get elected, he said, and might make use of the gospel in their efforts.

Elder pointed out that Christians should realize that the gospel cannot be treated that way and should resist those efforts. "Christians will be ap-

pealed to from all sides," he said, "because we are big and because the potential is great. We have to test the water and test the Spirit."

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RA Day Expects 1,500 Boys

Royal Ambassador Day at Mississippi College on November 15, is expected to draw 1,500 boys and men from across the state.

This is the second year for this event. Last year 1251 were on the Mississippi College campus for the activities.

The program for the day will begin at 1:30 p.m. in Nelson Auditorium with a program centered around the Christian athlete. Members of the 1980 Choctaw Football

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In India

Ministry Is Ray Of Light, Not "Shot In The Dark"

By Anne McWilliams

While Tori Bedells (a senior nursing student at USM whose home church is Morrison Heights Church, Clinton) was a 1980 BSU summer missionary to India, she had a chance to pretend she was Florence Nightingale. One night when the electricity went off at the Bangalore Baptist Hospital, Tori, like Miss Nightingale, carried a candle

from bed to bed, checking on her patients, and giving injections that she termed "real shots in the dark."

Tori arrived in Bangalore on June 2 after a seven-hour delay in Bombay, where she recalls she sat in 105-degree weather "with three suitcases and zero friends." At Bangalore, though, Gail Hill, the hospital director, and

(Continued on page 5)

First Sentence Of This Story Is Best Reason For Missions

"If it had not been for this mission, I probably would never have made a public profession of faith."

This comment has been made more than once, and by more than one new Christian since the doors of the Jumpertown Baptist Mission were first opened this past spring. On May 4, 1980 the first recorded Baptist service in Jumpertown was conducted at the mission. It was expected that 25 would attend the first service, and it was hoped that 50 would be there. But there were 72 people present for the 9:30 a.m. worship service. There was a larger-than-hoped-for crowd at the 5:30 p.m. worship service, also. Sunday School was begun a week later on May 11, with an enrollment of 65.

Since that time the mission has grown steadily. There are now 37 members, and a Sunday School enrollment of 94. The mission has services twice on Sunday, and also has Wednesday night prayer meeting.

The Jumpertown Baptist Mission began as a burden in the hearts of concerned Christians in Prentiss County and especially those at Gaston Baptist Church. There were other churches in the Jumpertown area, but no Baptist church. The nearest Baptist church was over six miles away. Several churches were operating bus routes to the community, but God seemed to be leading toward a greater work.

Jumpertown is six miles west of Booneville. Incorporated about three years ago, it is a small, but thriving community. A 1979 survey, found that even though there were four or five other churches in the immediate community, only about 20% of the 1,000 people surveyed attended services regularly anywhere.

The members of Gaston Baptist Church, under the leadership of their pastor, Milton Koon, recognized the urgent need for a Baptist church in the Jumpertown community, and on June 6, 1979 they voted to begin the task of establishing a mission in Jumpertown. A missions committee composed of three members from Gaston, Troy Cox, Mrs. Annie Rea Hughes, and Charles Calvert, was elected to assist Koon in the preparations and arrangements for beginning the new work.

A 30' x 60' metal building which had once been a pool hall became available for rent this year in early April. Members of Gaston and people from the Jumpertown community met together on Saturday, May 3, and worked all that day to clean the building and prepare it for services the next day. Curtains were hung to separate classes; and chairs, pews, and pulpit furniture were provided by Gaston.

Prime Location

About this time, word came that some property in a prime location within the city limits was available for purchase. With funds provided by the Mississippi Baptist Convention Board through the State Mission offering, five acres of land were purchased for a permanent building site.

The convention board also provided a mobile chapel for the people to meet in. Before the chapel could be delivered, the property had to be cleared. Many, many laymen contributed hours of time and effort to prepare the property. Because of their concern, the land was cleared and electricity and water were hooked up at no charge, except for materials used.

The first service was held in the mobile chapel on August 17.

Koon assumed the additional pastorate of the mission. The mission has Sunday morning worship services at 9:30, Sunday School at 10:30, evening worship services at 5:30, and Wednesday night prayer service at 6. Several members of Gaston went to the mission to teach Sunday School classes and to fill other necessary leadership roles.

Said Koon, "There were some folks

(Continued on page 2)

Baptist Building

Begins New Phone System On Oct. 20

A new telephone system goes into operation on Monday, Oct. 20, for the Baptist Building in Jackson.

Besides having new numbers, many employees may be reached more directly without a caller having to go through the switchboard. Each office has a separate number as does the director of each department. The same is true for Baptist Foundation, Christian Action Commission, and the Baptist Record which occupy the building along with the Mississippi Baptist Convention Board departments.

The old system could not handle the volume of incoming calls, plus the equipment was worn out. The additional cost is less than the cost of an additional switchboard operator.

The new numbers are listed on page 3. Please retain the list for reference.



Summer missionary student nurse Tori Bedells of Clinton, Miss., colors with children at a neighborhood Good News Club in Bangalore, India. Tori spent eight weeks this summer working in the Baptist Hospital in Bangalore and helping at the student center and in local Bible studies. She was a BSU appointee from Mississippi. — FMB Photo by Joan Fox.

Merger With MC Proposed By Clarke Trustee Board

(Continued from page 1)
that "we do not propose that Clarke College cease operation."

The proposal will be presented to the Mississippi Baptist Convention Board and its Executive Committee on Nov. 10 and to the Mississippi Baptist Convention, which begins on Nov. 11.

Following the Tuesday meeting of the Education Commission, Lewis Nobles, president of Mississippi College, said:

"On the culmination of this merger it is anticipated that appropriate upper division courses, contingent on demand, will be offered. In addition the Clarke campus may well serve as an extension center for graduate level work in various academic areas for those who are interested and live in the geographical area served by Clarke."

"It will be our sincere conviction that this move will complement the programs of both campuses as they currently exist."

"The matter was presented informally to our trustees prior to its presentation to the Education Commission, and they unanimously expressed support for a resolution indicating that they looked with favor on such a move and authorized the administration to move forward and obtain such additional facts and figures as would be necessary to give final consideration to such a merger."

This action began to take shape during a joint meeting of the Education Commission and the Clarke trustees in July of 1979. At that time the two bodies agreed to recommend to the convention in 1979 that the SBC Education Commission be asked to study the situation at Clarke College and report back by June of 1980. This action was carried on through the Convention Board and the convention with unanimous approval in both instances.

The SBC commission reported back to both the Mississippi Education Commission and the Clarke trustees on July 28 of this year with statements of conditions facing Clarke if it continued as a separate institution and with suggestions as to how the college might react to those conditions. The merger

with a stronger institution was one of the alternatives mentioned.

Following the Tuesday meeting M. L. Flynt, a Meridian physician and chairman of the Clarke trustees, said, "After much diligent work and sincere prayer the trustees feel that this is the best step that can be taken for the good of Mississippi Baptists and our institutions of higher learning under the leadership of our Lord Jesus Christ."

Billy Thames, president of Copiah-Lincoln Junior College and chairman of the Christian Education Commission, said, "The membership of the Education Commission is delighted with the decision of the Clarke College Board of Trustees and feel that it is the best decision for the future of Clarke College, its faculty, its students, and its supporters."

"We look forward to working toward a satisfactory solution to the recommendation. This action was not taken with the idea of getting rid of the institution but to strengthen its ministry."

Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, said, "This is another evidence of the cooperation that exists in the Mississippi Baptist family in finding solutions to difficult problems and in providing the best in Christian education to young men and women of Mississippi."

The commission voted to employ the accounting firm of Peat, Marwick, and Mitchell to conduct an independent audit of the Clarke College financial situation for the purpose of the merger with Mississippi College and that an attorney, Charles Davis, be employed to take care of legal matters concerning property search efforts.

Expressions of appreciation for the Clarke trustees for their decision, to the faculty for their dedication to a task under difficult circumstances, and for the college's supporters were generous during the meeting of the Education Commission. The need for action became apparent due to a declining enrollment, which meant a loss of operating funds. Enrollment for this school year is higher than last year, it was noted. The Clarke trustees said in their

statement that they were aware that they could continue indefinitely to struggle with the present status but they felt the action taken was in the best interest of all concerned.

RA Day Expects

(Continued from page 1)

Team and coaching staff will be introduced.

Two of the players will share their testimonies with the boys. Also, Head Coach John Williams will speak to the group.

Following the program, hot dogs, chips, cake and cokes will be served on the B.C. Rogers Student Center patio. The highlight of the activities will be the football game between Mississippi College and the University of North Alabama.

All boys and adult leaders are invited to attend. The cost is \$5.00 per person, which includes the program, supper, insurance, and admission to the game. Reservations must be made through the Brotherhood department prior to November 7. The Department address is Box 530, Jackson, Miss., 39205, and the phone is 968-3934.

Fowler Named

(Continued from page 1)

Howard Payne and of Hendrick Memorial Hospital in Abilene and was a member of the state convention executive board. In Mississippi he is a trustee of William Carey College and the Baptist Record Advisory Committee. He has served as vice-chairman of the William Carey trustees and as chairman of the Baptist Record Advisory Committee.

In 1979 he had a sermon in the book, *Award Winning Sermons*, published by the Sunday School Board. He said he plans to continue his preaching ministry as he is invited to fill the pulpits of churches in New Mexico.

The circulation of the Baptist New Mexican is in excess of 16,000.

Bible Treasure

(Continued from page 1)

master of education degrees and he earned the master of divinity degree from New Orleans Seminary.

Howard Taylor will speak during the Wednesday evening sessions. Taylor is pastor of Arlington Heights Baptist Church, Pascagoula. He is a graduate of Mississippi College and of New Orleans Seminary.

The final Bible Treasure speaker, Thursday morning, will be Larry Kennedy. Kennedy is pastor of First Baptist Church, Laurel. He is a graduate of Louisiana College and earned the master of theology degree from New Orleans Seminary, and master of arts and doctor of philosophy degrees from Mississippi State University.

\$93 Million SBC Budget Set

NASHVILLE, Tenn. (BP) — A \$93 million Cooperative Program budget goal for 1981-82 has been approved by the Executive Committee of the Southern Baptist Convention.

The goal, which includes \$83.4 million in the basic operating budget, will be proposed to the 1981 annual meeting in Los Angeles. The budget also includes \$3,000,000 for capital needs and a Bold Mission Thrust challenge of \$6,599,400.

In addition to adopting the budget goal, members of the committee in their September meeting also heard requests from SBC agencies for funds, moved to increase lay participation in missions and denominational affairs and honored Albert McClellan, who will retire as associate executive secretary Dec. 31, after 31 years.

The record budget was adopted without debate by the 68-member committee, which also voted to appoint a committee to study Cooperative Program promotion and stewardship emphasis and to recommend a



Lu Harding (center), assistant administrator at Baptist Medical Center, reviews the upcoming programs for the hospital's Religious Emphasis Week (Oct. 20-24). Coordinating the activities are Connie Hardison, (left) a radiology student from Greenwood, and Gloria Rester (right) of Clinton who is attending the MBMC School of Practical Nursing.

First Sentence

(Continued from page 1)

who felt like the idea would never work, and that the mission would reduce our attendance at Gaston. But we have found the opposite to be true. Our church has seen an increase of 10-15% in attendance and giving, and in immeasurable increase in the commitment of the people. Our people are excited about doing something for the Lord."

Since the mission opened in May, 11 people have been baptized from their congregation, nine of them over the age of 40.

Said Koon, "The people here in Jumbertown who thought that we would be gone in a month or two now know that we are real and that we mean business." Weekly offerings average \$300 and the congregation has about \$7,000 in its building fund.

The mission is searching for a pastor to take over the leadership of the work there. Koon believes that in the years to come, "this will be one of the larger churches in the county... and become a powerhouse for Jesus Christ."

"If there is a need for mission work in your area, let me encourage you to do it," said Koon, "Jesus will bless you. There are some heartaches and difficult times, but I promise you the Lord will more than compensate for those hard times."

Dunn Will Head Joint Committee

WASHINGTON (BP) — James M. Dunn, for the past 12 years director of the Christian Life Commission of the Baptist General Convention of Texas, was elected unanimously as executive director of the Baptist Joint Committee on Public Affairs.

The 48-year-old Texas native will assume the top post of the Washington-based organization Jan. 1, 1981.

Dunn's election followed the unanimous recommendation of a 10-person search committee charged with finding a successor to James E. Wood Jr., who left the Washington position June 1 to return to the faculty of Baylor University, Waco, Texas.

Responding to his election, Dunn promised an "aggressive, broad-based" approach to government relations by the Baptist Joint Committee, an agency supported jointly by eight U.S. Baptist conventions and conferences.

Blurring Of Lines

He declared his first priority as "faithfulness to religious liberty and church-state separation" and said that the current church-state scene is characterized by a "blurring of the lines" among church people confused over present developments and by growing government intervention in church affairs.

Before assuming the directorship of the Texas Baptist Christian Life Commission, Dunn was an associate director of the same ethical and moral concerns agency, a Baptist Student Union director and instructor of Bible at West Texas State University, and pastor and associate pastor of three

MBMC Sets Program For Religious Emphasis

Tommy Hudson, pastor, Oak Forest Baptist Church; Keith Tonkel, pastor, Wells Memorial Methodist Church; and John McNair, Southern Baptist missionary to Spain will be the featured speakers during Religious Emphasis Week at the Mississippi Baptist Medical Center, October 20-22.

The observance of Religious Emphasis Week is an annual event for the students completing their clinical work at MBMC. Sponsored by the Baptist Student representatives, the theme of this year's activities is *Outreach 80*.

According to Kathy Bearden, B.S.U. director, "buzz sessions" (questions, answers, and discussion time) will be held each afternoon during the week. Activities will conclude with a sing-spiration on Wednesday evening.

Connie Hardison, a radiology student, and Gloria Rester, an LPN student, are co-chairmen for Religious Emphasis Week. They will coordinate the special events held throughout the week.

Memorial Fund for Pastor's Wife Will Help Transport Children

A fund has been set up at the Temple Baptist Church of Jackson in memory of Mrs. Dorothy King Ayo, who died Sept. 15. Mrs. Ayo was the wife of Thomas Ayo, pastor of Temple Church, Mrs. Ayo taught in the Gulf Coast Academy which was sponsored by the church.

The vehicle will be a locomotive type engine that will pull two small coaches. It will be called the Temple Train and will travel around the neighborhood picking up children for Bible Study and worship.

The only Christianity that can do anything for us is the Christianity that makes us want to do something for others.

**Fulness
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CONFERENCE

A BIBLE CONFERENCE FOR ALL FAITHS

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Limited housing, and additional information available to ministers upon advance request.

"Gospel Is Starting Point For Political Involvement"

(Continued from page 1)

He noted that the scripture says that it is hard to tell the difference when people are using the gospel rightly and when their motives are selfish. "The only way to determine whether the gospel is being used or is being applied is to examine every claim to gospel support in the light of the gospel itself," he said.

For instance, he said, sexual immorality is wrong. The Moral Majority, the Christian Voice, and the Christian Life Commission all say that. On the other hand the Christian Voice opposes the Salt II agreement while the Christian Life Commission supports it and the Southern Baptist Convention has supported it through a resolution.

"Put the gospel first and express your Christian citizenship appropriately," he urged. "Don't let the gospel be used."

The gospel is not a means to a political future but an end in itself, Elder said. "Jesus didn't die to put politicians in Congress or in the White House. He died to call all men to the Father."

Elder noted that the gospel has political ramifications, but that it has to be the standard by which all political actions are judged.

Involvement is the key to any democratic process, he said. "If you want your views to be a part of the process, you must get involved. Don't get discouraged. Keep going. Be in Los Angeles for the Southern Baptist Convention if you want to have an influence in that meeting."

A Southern Baptist government stands for many different kinds of people, he declared, and "we stand to lose that genius if we don't get into the process and be a part of the melting pot."

"There are conservative Christians in all political camps," he said. "All conservative Christians are not necessarily a part of the new right wing in politics."

A political slate of issues really brings people together, he said. The commonality of conservative Christians is their conservative faith. "But all conservative Christians do not agree on a slate of political issues, so it is not fair to generalize that all conservative Christians support the Moral Majority, or the Religious Roundtable, or the Christian Voice, or Reagan, or Carter."

"We must start with the gospel regardless of our political position," he said. "We must be Christian citizens."

Very frequently rich parents are poor parents. — Greenville News

The beauty of the house is order; The blessing of the house is contentment; The glory of the house is hospitality; The crown of the house is godliness. — Fireplace Motto

There is a lot of history that isn't fit to repeat itself. — Toledo Blade

Doubt is a faith crippler, a joy killer, a zeal dampener, a mind darkener, a love retarder, a hope annuler, a Christ hinderer.

California Congregation Places Priority On Others

By Marv Knox
FULLERTON, Calif. (BP) — Members of Sunny Hills Baptist Church believe congregations should spend more on others than on themselves, and their figures prove their sincerity.

With only 47 members, the church gave \$41,725.49 last year to the Cooperative Program, the Southern Baptist Convention's unified budget to finance missions and education. That was an average of \$87.76 per resident member—more than 11 times the next highest per capita average in California.

The church's ability to give so much is not a matter of wealth, but a decision of priority, says pastor Bill Grady.

"When we started this church in 1962, we owned five acres of land and had a master plan for a large auditorium, gym and other buildings,"

he explains. "But God led us to believe we should spend our money on people, not buildings."

Consequently, the church still meets in the chapel of Fullerton's YMCA, and Grady still serves bivocationally, supporting himself through land investment.

"Our goal is to always give out more than we spend on ourselves," Grady says. The church hopes to give 51.18 percent of its budget through the Cooperative Program and associational missions this year.

The Sunny Hills congregation specifically gives to the Cooperative Program because members know their offering dollars go to support mission causes all around the world, Grady explains.

"It's great for each member to know he or she is contributing to the life sup-

port of our state convention and agencies beyond the local church," he says. "Our people enjoy helping missionaries, churches, orphanages, hospitals, schools and universities—all through their offerings and we believe it's biblical, too."

"There are many small churches with few expenses that can do the same thing," he insists. "Larger churches—those with buildings to maintain and salaries to pay—may say this is impractical, but I think all of us can do more. You are not giving away anything when you give to the Lord."

In addition to its Cooperative Program giving, the church also places a high priority on the Lottie Moon Christmas Offering for foreign missions and the Annie Armstrong Easter Offering for home missions.

During the past three years, per capita gifts have averaged \$124 to the Lottie Moon offering and \$69.33 to the Annie Armstrong offering, best in the Southern Baptist Convention.

Sunday School Leaders' Clinic Is Set For Alta Woods Nov. 21

An adult Sunday School leadership clinic is set for Nov. 21 at Alta Woods Baptist Church, Jackson, from 1 p.m. to 9:30 that evening.

The day-long session includes conferences on reaching, teaching, and leading adults, plus one on leading single adults.



The program is designed for pastors, ministers of education and adult education, plus adult division directors, department directors, class officers and teachers.

Meets Explore Reaching Young Adults For CT

Identical training sessions in 12 Mississippi cities are set Oct. 20, 21, and 22 to teach "creative learning approaches with young adults in Church Training."

The workshops, which all begin at 7 p.m., were designed to deal specifically with what the Mississippi Baptist Church Training department says is one of the most difficult groups to challenge and involve in training.

Young adults range from post-high school to about age 30. The group includes married, single, divorced, student, and career women.

The workshops will be led by adult specialists including Matt Nevels, Don Atkinson, Mic Morrow, and Bill Caldwell.

Nevels is minister of education for Hamilton County Association, Chattanooga, Tenn. Atkinson is pastor of First Baptist Church, Swainsboro, Ga. Morrow is editor of Baptist Young Adults at the Sunday School Board. And Caldwell is a professor at Southwestern Seminary.

Following is a listing of the places which will host the meetings on the three evenings.

Oct. 20: First Church, Pascagoula; Temple, Hattiesburg; First Church, Natchez; and Highland Church, Meridian.

Oct. 21: First Church, Magee; First Church, Brookhaven; Tylertown Church; and First Church, Carthage.

Oct. 22: Magnolia Street Church, Laurel; Pearl River Baptist Center, Carriere; First Church, Vicksburg; and First Church, Clinton.

Clarke Sets Evangelistic Meets

In connection with the Campus Evangelism Outreach '80, sponsored by the Baptist Student Union, there will be a special week of evangelistic services at Clarke College October 27 through 31.

Services will be held in the Lott Fine Arts Building at 7 p.m. Monday through Thursday nights and at 10 a.m. Wednesday and Friday mornings.

The speaker will be Danny Lafferty, a full-time evangelist from Ocean Springs. Before beginning evangelistic work, Lafferty was pastor of several Mississippi churches.

He served in Meridian, and held crusades in Kemper and Clarke counties in the South and also in the Northeast United States.

The public is invited.

"Conflict" Workshop Will Be Conducted At Eastside, Pearl

An area Conflict Management Workshop will be conducted Tuesday, Oct. 22, from 9 a.m. until 3 p.m., at Eastside Baptist Church in Pearl.

Leaders of the sessions will be James Barry, consultant, pastoral ministries section, Church Administration department, Baptist Sunday School Board, Nashville, and Leon Emery, director, Church Administration - Pastoral Ministries department, Mississippi Baptist Convention Board.

Any pastor, staff member or church secretary in the state who plans to attend the workshop should call 939-2182 or write J. C. Renfro, Rankin County Baptist Association, Box 5561, Pearl, MS 39208 for a meal reservation (cost, \$4).

Ferguson Daughter Killed In Crash

KANSAS CITY, Mo. (BP) — Jo Catherine Ferguson, youngest daughter of Midwestern Baptist Theological Seminary President Milton Ferguson, was killed early Oct. 4 in an automobile crash.

According to police reports, the car in which Miss Ferguson was riding with three other young people was struck broadside in an intersection by a car that went through a flashing red light at a high rate of speed. Two boys in the car with Miss Ferguson were uninjured. A girl in the same car suffered rib injuries.

The Jo Catherine Ferguson Memorial Fund has been established at North Kansas City High School where Miss Ferguson, 16, was a junior. Contributions in lieu of flowers can be made to the fund through Midwestern.

Miss Ferguson is also survived by two sisters, Julia Beth, a student at William Jewell College, and Jane Ann Ward of Indianapolis; and her mother, Bettye.

WMU Staffer's Mother Dies

Lula D. McKeithen, 85, of 1063 Poplar, Jackson, died Sept. 30, at Baptist Medical Center, following a heart attack. The funeral was held Thursday, Oct. 2, at 10:30 a.m. at Stephens Funeral Home Chapel in Meridian. W. B. Abel, James Ruffin, and Bill Causey officiated. Burial was in Pleasant Grove Methodist Church Cemetery, Kemper County.

Mrs. McKeithen, mother of Ethel McKeithen, consultant, state WMU, was a member of Poplar Springs Drive Baptist Church, Meridian. She had lived with her daughter for around seven years.

Other survivors include a son, a retired minister, Edward McKeithen, of Eight Mile, Ala., who formerly served pastorates in Mississippi; a foster son, E. W. Scott, Wilmer, Ala., a Methodist minister; three grandchildren; five great-grandchildren; one great-great-grandchild; three sisters; and five brothers.

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Girls In Action/Mission Friends Workshop Will Be Oct. 22-23

"How To Use Aware and Start" will be the theme of the workshops scheduled for Oct. 22-23 in the central and southern areas of the state, for leaders of Girls in Action and Mission Friends.

Wednesday, Oct. 22, leaders of mis-

sion education for preschoolers and children are invited to Camp Garaway from 9 until 12.

Thursday, Oct. 23, sessions will be held at First Church, Brookhaven, from 9 to 12, and at First, Hattiesburg from 7 to 9.

The sessions are primarily designed to help newly elected leaders who have not used the AWARE and START leaders' magazines for Girls in Action and Mission Friends organizations. Leaders who plan to attend are asked to bring these magazines.

Waudine Storey, Girls in Action/Mission Friends consultant for Mississippi Woman's Missionary Union, will conduct the workshop.

Neither child care nor a meal will be provided during the workshop.

At William Carey

Professors, Ventriloquist, Speak During Outreach 80

Outreach '80 Week at William Carey College was Oct 6 to 9.

Outreach '80 is a nationwide evangelistic crusade being held in September and October on college and university campuses. It is a campaign of National Student Ministries of the Southern Baptist Convention and is sponsored by campus BSUs. Carey's Outreach '80 programs began Monday night and continued through Thursday.

Guests for the week included Fisher Humphreys, associate professor of theology at New Orleans Seminary; Lou Levinthal, a Christian magician-illusionist; Gerald Harris, pastor of Colonial Heights Church, JACKSON; Sharon Wilson, a ventriloquist and full-time evangelist; and Tommy Starks, associate professor of Christian missions and world religions at New Orleans Seminary.

MC Hiring

(Continued from page 1)
as a full-time teacher. She later amended her suit to claim the college discriminated on the basis of sex in hiring.

In sending the case back to Cox the New Orleans court asked clarification on two points. The appeals court asked if Mrs. Summer's amendment had been filed within the limit of 180 days after the filing of the suit. It also asked if the college could show that the man was hired on the basis of preference for teachers who are Baptist. If so, the EEOC will not be able to pursue the issue.

Observers have indicated that for all intents and purposes the circuit court decision should end the action because it protected the right of the college to exercise its preference for Baptist faculty members and because the statute of limitations had run out on the amendment to the suit before the amendment was filed.

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Joey's Dad can't give him the one thing he needs to stay alive.

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

What is the alternative? . . .

Let's try prayer and faith

This paper does not relish the idea of continually calling attention to conditions that surround a dispute among Southern Baptists that some are claiming is centered around the question of biblical inerrancy.

Those who are claiming that inerrancy is the issue, however, are doing strange things in defense of their premise; and it seems these things cry out for discussion.

Paige Patterson, president of the Criswell Center for Biblical Studies, has been at the center of the controversy all along. Earlier in the year the word was that W. A. Criswell, pastor of First Baptist Church, Dallas, the sponsoring body for the center, had called Patterson away from all of the political activity. Whether he did or whether he didn't, Patterson has not ceased his activity, and ripples have developed in the church because he continues to be involved.

Patterson has been the champion of biblical inerrancy, and from the beginning he has claimed no reservations in his position. Recently, however, he has pointed out that he feels that John 8:3-11 and Mark 16:7-20 were not written by the authors of the remainder of the books. Surely there is no problem with his taking this position except that it puts him in concert with a sizeable number of scholars whom he has sought to pin a liberal tag on.

Very likely Patterson has held this view for years, but he never enunciated it in previous statements when he was so vociferously defending the inerrancy of the Bible.

The conclusion to be drawn is that while the so-called conservatives have been complaining about liberals among Southern Baptists they are moving in the same direction as those they have lodged the complaint against. This seems to be the case also in what is called the verbal plenary theory of inspiration of the scriptures. There was a time when this viewpoint meant virtual mechanical dictation of the scriptures. Now the definition comes close to agreeing with those who hold to a dynamical theory of inspiration.

Additionally, Paul Pressler, the Houston, Texas, judge who forms the other half of the Patterson-Pressler alliance, has announced to all the world that the alliance is "going for the jugular" vein of Southern Baptists.

Pressler has promised Southern Baptists that he will seek to have seminary trustees who are not "dummies" and "rubber stamps." When

this remark caused an outcry, he said he had never meant that current trustees are dummies and rubber stamps but that the convention should not elect such trustees. In his statement, however, he said: "I want to remind you, the tide is moving in the right direction. Our seminaries are going to be ones we are proud to support before too long. Hang in there and don't let them disenfranchise you while we're winning the victory."

This sounds as if he is not well pleased with the trustees as they are. There is no explanation as to who "them" are who would threaten to disenfranchise those of his side.

Patterson also referred to "they" when in reference to Bold Mission Thrust he said, "They are blaming the failure on us, but it was already failing before the Bible issue ever came up."

The fact is that Bold Mission Thrust has not failed at all; and at the same convention (Houston), during which the inerrancy issue first came up, a Bold Mission Thrust rally on one night of the convention packed more than 50,000 people into Houston's Astrodome.

This paper has never complained about Patterson's views on the scriptures. We have complained about his

trying to force those views on everyone and his operating a political organization in order to accomplish that. Now we find that a counter operation has at least been placed into motion by a group meeting recently in Gatlinburg, Tenn. If there is a difference in this and what the Patterson-Pressler alliance has been doing, it is hard to see. Perhaps the motives of the Gatlinburg group are different, but the mechanics seem to be much the same.

The group that met in Gatlinburg declared that it had been forced to take the action of trying to organize to meet the activity of the other side. Yet it cannot help but be noticed with some amount of sadness that there are now two groups in the Southern Baptist Convention that are at odds with each other. When there was only one group organized and complaining it could be felt that even though its members might be looking for a fight, there was no fight going on. Now there is.

What would be the alternative? We might try prayer and faith. There may be some who would insist that prayer and faith have been tried without success. If that is the case, then there is no hope.

It is incomprehensible that things have come to that stage of hopelessness.

I WANT SOME OF THAT COOPERATIVE PROGRAM FERTILIZER—OUR PASTOR SAYS IT'S TERRIFIC FOR A GOOD HARVEST.



Bye, Uncle Wendell

Oct. 2 — Mama called this morning to tell us that Wendell died last night. He was 65. My uncle Wendell, Daddy's youngest brother, was the son Grandma told me she named for the poet, Oliver Wendell Holmes. To me, he was like I imagine an older brother might be. Sometimes he was to me like a father. When he and my aunt Helen did not have children of their own, they sort of took me and Betty and our cousins under their wings. Since Daddy's death in 1971, I had felt more and more close to Wendell, for, as he aged, he looked and acted more and more like Daddy.

Last April Jim Young, the editor of the Rocky Mountain Baptist wrote an editorial about his dying grandfather and titled it, "Bye, Papa." When I read it, I cried. Now, as was that editor, I am saying goodbye to someone very dear to me.

Wendell has always been my encourager. He and Helen lived for many years in a two-story white house in Lafayette, Ala. When I was a senior in high school, he encouraged me to try out for the senior play. I got the role I wanted, so he insisted I stay at their house for six or eight weeks to avoid driving 10 miles to town from our house at night, to practice. Always he challenged me to try for the top rung. "Don't settle for second best," he would say. "You can win the oratorical contest. You can be valedictorian. Keep trying. Don't give up." His confidence helped to increase mine.

He encouraged me to go to college. Every once in a while he would send me a surprise check, to help with ex-

penses. Other times he helped ease the way for a loan, at the bank where he worked then. I appreciated these, but far more I appreciated the interest he showed in everything I did — the pleasure he expressed when I won any victory.

Even in recent years when he learned about this column, he asked to become a recipient of the Baptist Record.

He had a tender, gentle heart. He loved children, and cats and dogs and horses. Especially horses. He had owned some beautiful and expensive ones. Often he and Helen went to horse shows. "You have not lived if you've never loved a horse," he said to me.

He was a faithful member of Antioch Baptist Church, and a faithful Christian. He took his responsibilities as a deacon seriously.

Last year, after he had major surgery, he sold his insurance agency and retired.

This year he and Helen, always devoted to each other, had planned and built a new house in the country. A few weeks ago, in early September, they gave Mama and me a tour of the house. He enthusiastically explained all its best features. Then he and Grandma's favorite topic of conversation — arguing politics. When we both ran out of breath, he said, "Well, Anne, I'll tell you what's wrong with this country. We don't have enough men left who will stand up for what's right, no matter the cost to them personally." I agreed.

Now that Wendell is gone, America has one less of such men.

Guest Opinion . . .

CP here, CP there, CP everywhere

By Macklin W. Hubbell
Macklin W. Hubbell is a former pastor of First Baptist Church, Cleveland. He is now a faculty member at New Orleans Seminary.

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As a young boy in the early 1940's I was asked to give a testimony about the meaning of B.T.U. Without asking anyone about anything, I dived right into my ministerial business suit, my eyes began to see what this same persistent cooperative effort was doing in and around Saluda Baptist Association in South Carolina. For more than five years as pastor there, I observed the ministries of Connie Maxwell Children's Home. As the student load disproportionately outweighed the faculty at Anderson College, I taught a course or two at this two-year Baptist college in addition to my pastoral role and saw Cooperative Program funds at work there. At the same time mission property in and around Anderson, South Carolina, was purchased with Cooperative Program money.

When we moved to Cleveland, Mississippi, that same reliable Cooperative Program was just as apparent in the Mississippi Delta area.

The summers were long and hot in the early '60's but cooperative dollars were busy helping to rebuild relations between black and white Christians. I watched Dick Brogan and Adron Horn, employees of Mississippi Baptists, work with black Christians and their churches. It was obvious that through that cooperatively funded program blacks and whites were in reality teaching each other.

Since Mississippi Baptists were investing heavily in pioneer missions, particularly in Montana, I negotiated with Marshall Strother for a pulpit exchange. Our families literally passed in the night as he and his family moved into Cleveland and as we did the same in Glendive. Firsthand I saw a struggling church getting stronger with the help of money and personnel coming from all directions and all sizes of churches who were giving through the Cooperative Program.

More than a hundred years ago, planters in our area imported Chinese workers for cheap labor. The Chinese soon realized they were working for virtually nothing, and seeing a market among blacks they opened retail stores in black quarters. Living in their stores, they worked hard and long. But they were classified as "colored" in those early years and suffered from discrimination.

Then Ira Eavenson, a returned missionary from China, became pastor of the First Baptist Church in Cleveland, Mississippi. He began to invest his life in citizens with Chinese heritage living in the Mississippi Delta. A mission was organized, a school started and finally the mission became a church. For decades now the school has not been functioning, but the church has continued with the support of — you guessed it — the Cooperative Program.

In the early 1970's the youth court in our county was limited to giving violators probation or sending them to state correctional institutions. A youth home for young male offenders was needed. Volunteer gifts made possible a house, furnishings, and supplies. But the whole project would have failed if the Home Mission Board had not seen an opportunity for ministry and invested in personnel. Southern Baptists from all parts of the United States were unaware of their investment in a

home for boys in Bolivar County, Mississippi. But the home became a reality thanks to them and us together.

When I had a chance to go to Kenya to help churches there with their stewardship, I thought of it as a far-away country populated by unknown people. Today Kenya is more like a neighboring county. The Marshall Duncans, Chuck Evans, and other missionaries introduced me to people reached and churches organized through the united efforts made possible by the Cooperative Program.

Toward the end of my three weeks in Kenya, Dan Schellenberg and I went to Ekarakara Baptist Church where the Yatta Baptist Association was meeting for special instruction in stewardship from the "bwana" from Mississippi. These instructions lasted for twenty-six hours with breaks for meals consisting of ugali, cabbage, and goat's meat. Tea along with boiled eggs "tied the snake" (relieved hunger attacks) between meals.

Only a wink or two of sleep wherever room was available was allowed during the teaching marathon. Frankly, I wondered what quality of relationship was being established during such a packed agenda. Then I realized Missionary Dan Schellenberg through Southern Baptist's cooperative effort had already established a deep relationship with these people. I was received warmly as a result of his already established rapport. As we were leaving, a delegation from the Association presented to me a live, bony chicken. Although poultry was the last thing I needed, I was stirred deeply by the gift. It was their way of expressing thanks to me and to all Southern Baptists for the Schellenbergs, literature, a church building, and everything else the Cooperative Program made possible.

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Letters To The Editor

Ministry in Jail

Editor:

I don't know exactly who to write to, but I hope that this finds the proper channels.

This is concerning a man who has served as a minister in Mississippi for many years and now is working very hard for the inmates at the Hinds County Detention Center. I'm speaking of Rev. James N. Gill. He has been here about five months and has constantly put his own problems behind him and helped us. He comes to our cells and talks to us whenever he can. He prays with us, teaches us, leads and shares God's Word with us.

I don't know exactly what Rev. Gill is accused of, but I am so thankful for him and the comfort and hope he brings with every visit. I know Jesus sent him to us.

Some time ago, Rev. Gill started an organization called "Cons for Christ." A lot of us through Brother Gill's efforts have met Jesus for the first time. There are 26 members in "Cons for Christ," and we all are finally free from the guilt of sin in our lives. We have had people from various churches come and preach to us, but they just couldn't reach us. They tried hard, but they just couldn't know how we feel or how to show us what we needed to see. Rev. Gill lost so very much when he came inside, but he never complains

about it. He just keeps right on praying with us and telling us how much Jesus loves us and how He will help us when we get out. I know now how foolish I have been and am looking forward to showing my family and friends the change that Jesus has brought in my life.

I ask for your prayers for all of us in prison and especially for Rev. Gill and his work. Any encouragement for Rev. Gill or help in his work will be greatly appreciated.

Thank you very much and I pray that you can print some of my letter so that everyone will know how much we love Bro. Gill and thank God for him.

Sincerely yours,
Christopher Craft
Hinds County Detention Center
Jackson, MS 39205

Pioneer Pastor Sought

Editor:

The Upper Valley Baptist Fellowship, a small but growing SBC fellowship in the strategic Dartmouth College — Upper Valley (Vt. - N.H.) area, is seeking God's person to become pastor. Anyone interested in this challenging position should send a resume and introductory letter to Mrs. Donna Holland, 13 Pine Street, Hanover, NH 03755.

Merwyn Borders
HMB Church Planter

Penn State Students

Editor:

There is a strong and growing Southern Baptist Church in State College, Pa., the home of Penn State University. If you would urge your readers to send us the names and addresses of Baptist or non-Baptist students and/or acquaintances coming to Penn State this fall, we will do our best to minister to them.

Thank you for helping us to build a strong Baptist witness in Pennsylvania.

Dennis L. Beck, Pastor
South Hills Baptist Church
1554 University Drive
State College, Pa. 16801

Pulling Horse Can't Kick

Editor:

I hear a lot of people kicking Brother Jerry Falwell these days. Before you jump on the bandwagon, let me encourage you to read Luke 10:49-50.

There is an old saying: "The horse that's pulling can't kick."

Maybe if we did more pulling and less kicking we would all get more done for the cause of Christ.

C. A. Kitchen
Tupelo

A Khomeini-type Theocracy

Editor:

According to the papers, Jerry Falwell, T.V. evangelist and pastor of an Independent Baptist church, Lynchburg, Va., is heading a coalition of well known religious leaders and right wing politicians in a Moral-Political Crusade.

Included in this group are Jim Baker, P. T. L. Club, who says, "We want to see more politicians in office who believe what we believe."

James Robison, fire and brimstone evangelist, Fort Worth, Texas, says, "It's time for God's people to come out of the closets and churches and change America." (Robison's T.V. shows are syndicated to 100 stations.)

Colonel Donner of Christian Voice says, "Christians gave Jimmy Carter his razor-thin margin in 1976. We want to reverse that in 1980."

These and many other T.V. evangelists as well as pastors from big, middle size and small churches, liberally sprinkled with Southern Baptists have signed on for this highly questionable "crusade."

Richard Vieguerie, editor of Conservative Digest, and New Right activist, began a computerized mail-out service (At substantial fees) for selective groups, who after some setbacks, began looking for a constituency that could be manipulated for political and

economic objectives.

Working quietly behind the scenes a coalition was formed with Jerry Falwell's Moral Majority, the political arm of Falwell's Old Time Gospel Hour.

If this marriage between the religious community and the ultra conservative right wing politicians should be successful in stacking the National Congress, and also get their man in the White House, they very well could have taken a long step in the establishment of a Khomeini-type theocracy in America.

The more alert and knowledgeable religious leaders are well aware of the fact that some of their Brethren are being manipulated and used by a combination of selfish political and economic forces; but it remains to be seen whether or not they will stand up and speak out on this unfortunate, and sad, situation.

Marvin E. Taylor
Hamilton

Revival Results

Russelstown, First Church: James Fancher, evangelist; 14 professions of faith; 7 by letter; met Sunday School attendance goal, highest ever, and went over offering to building goal; James E. Parker, pastor.

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Ministry Is A Ray Of Light, Not Just "Shot In The Dark"

(Continued from page 1)

Karen Nliger, journeyman, greeted her with a garland of jasmine flowers. She worked at the hospital every day except Sunday, from 7:30 a.m. until 4 p.m., at first in the outpatient department and then in other portions of the hospital—operating room, labor and delivery room, leprosy clinic, and regular wards. She learned the meaning of flexibility: "I did not know I could work in two different wings of the hospital at the same time!" Such diseases as leprosy, cholera, and typhoid fever, she saw often, as well as a lot of malnutrition. "God had to give me strength not to break down and cry while I was at work," she remembered later.

Every morning at 7:30 a chapel service was held in the outpatient waiting room, where usually 50 to 150, mostly Hindus and Muslims, would be waiting to see a doctor. "There were a few Christians," Tori said, "but most of them, like most of us, do not suffer any harm by listening to a chapel service." She said that Christian tracts and posters in five languages are displayed in the hospital.

Twice a day for ten days (20 hours in all) she took lessons in Kannada, the main language of the state of Karnataka. Her teacher, or "mestru," a Hindu who speaks six languages, told her that she was "blessed with the ability to learn languages." (Many languages are spoken in India; English is spoken by most of the educated people.) As a child in Puerto Rico, Tori spoke Spanish, but has since forgotten most of it. (She was born in Anniston, Ala., and lived with her family in Puerto Rico and eight states before moving to Mississippi.)

Besides her hospital work she led the mission Bible study on Tuesday nights, and helped another summer missionary teach a class in English for 40 college students. On Sundays she visited Baptist churches in nearby vil-



Tori Bedells gave her testimony during the state BSU convention.

lages, sometimes speaking through an interpreter. At Bethel, a little tent church, the members served warm soft drinks and bananas, to show appreciation for her visit.

She lived at the journeyman house. "The food in India is probably the hottest in the world, everything seasoned with chili peppers," she noted. "I like hot, spicy food—and theirs was!" Her favorites were shrimp curry and chicken beryami, and "least favorite"—dall and jopoti, a fried rice patty.

The missionaries were careful to sterilize their water or milk. Nevertheless, Tori picked up an amoeba from contaminated food somewhere. She was ill after she returned home. Her mother reported that she is feeling better now, though she said amoeba can't be destroyed and will probably be with her the rest of her life.

The man who delivered milk in the mornings in Bangalore simply brought his cow along on the back of a truck. Tori would go out and watch the man milk the cows. She would know she was buying fresh milk! but then

would have to pasteurize it.

One of her Indian friends, Nirmala, got married while Tori was in Bangalore. Since Nirmala is a Christian converted from Hinduism, her wedding ceremony was a Christian one. Still it had a lot of Indian tradition connected with it. The week before the wedding, a group of single girls gave Nirmala a "saffron bath," rubbing her arms and legs with yellow saffron paste "to bring good luck" and to make her skin beautiful.

During the ceremony, instead of the couple exchanging rings, the husband tied a gold string around the bride's neck, a tale. At the reception fresh fruits and hot vegetable pastries were served. When Nirmala became a Christian, her family had disowned her. Some way, though, she persuaded them to come to her wedding. "The Lord gave each of us in the mission a chance to share with her family."

Tori's plans for the future are "to work in a hospital for a couple of years for experience," then "to work with the gift God has given me—a love for the elderly. I feel the Lord leading me to be an active part in initiating change in the U.S. in regard to the aged."

She became a Christian, she said, when she was 15. "I accepted Christ because one girl had a genuine concern for me and an undivided love for Jesus." Wherever she meets people now—on campus, in a hospital, in a church, in India, or wherever she is, she says she wants them to know three things: "I care; I am available to them; it is because of Jesus that I am."

"A lukewarm Christian," Tori said, "doesn't lead people to Christ as readily as a committed one. The unbeliever doesn't see Christ as much as she sees inconsistency. If we can't reflect Jesus in our lives then we won't be able to bear fruit." She added, "My mother has influenced me more than any other. Her life has been a testimony to me and others. She has always been a sacrificial giver with everything she has." Her mother, Pat Bedells, and brother, Barry, a high school senior, are members of Morrison Heights Church.

"In Bangalore, when I presented Jesus to people who were Hindus, they would say, 'Oh, yes, we'll worship him too.' Since they believe in worshipping more than one god, I had to explain to them the meaning of monotheism."

"Through being a summer missionary," she stated, "I have learned many interesting things about missions. One thing for sure is that it takes a lot of money to have a mission, especially a medical mission. I have become more aware of how much my offering is needed to spread the good news."



Barbados Baptist College is an old sugar plantation transformed into a school. Above is a photograph of Helen Alderman's painting of the main building at the college.

On Barbados

Pelahatchie Artist's Paintings To Aid School

Helen Alderman, artist and member of the Pelahatchie Baptist Church, went on a mission trip last year to Barbados. While there she sketched some of the buildings at the Barbados Baptist College. These are now being reproduced at the Baptist Spanish Publishing House in El Paso, Tex., as postcards to be sold

to raise money for the college. Sixteen women from Rankin County, including four from Mrs. Alderman's church, went on the trip. Mrs. Alderman, who majored in art at Mississippi College, said the mission group stayed at the college two weeks, teaching sewing and crafts to girls on the island. The college is located on what used to be a sugar plantation. "The buildings are all of coral," she said. "The walls are 23 inches thick."

Mrs. Alderman is a teacher of art, Bible and mechanical drawing at East Rankin Academy in Pelahatchie. Her husband, V. L. Alderman, is a retired minister.

During her last day on Barbados, she made sketches of the buildings, thinking perhaps the pictures could be used in a publication about mission work there. When she returned home she made watercolor prints from the sketches, and sent them to the missionaries on the island.

The missionaries had three of the scenes made into postcards, and plan to sell them to raise money for the school. Also the missionaries showed interest in having 14 x 16 inch prints made of the drawings. Mrs. Alderman's Sunday School class, the Ruth Class, decided to help raise about \$1,500 needed to have 1,000 prints made. (The artist said she isn't receiving anything from her work but the enjoyment of knowing something good has come from it.)

Staff Changes

Johnny Parks has resigned as pastor of Second Baptist Church, Kosciusko. He has served the church for eight years. His resignation will be effective on October 26. Following that date he will be available for pulp supply, or an interim pastorate.

Kenny Adams has accepted the position as minister of music at First Church, Bruce. He and his wife Betty are moving there from First Church, Ita Bena.

Adams, a graduate of Mississippi College, has Bachelor's and Master's degrees in music education.

Jan Clark has been called to Bethel Church, Brandon, as minister of music and youth. She is a native of Kosciusko and received the Bachelor of music degree from Mississippi College. Willie E. Johnson is the Bethel pastor.

Wayne Rutledge has resigned as pastor of Pilgrim's Rest Church, Calhoun County.

Mississippi Baptist Activities

- Oct. 20 Creative Learning Approaches for Youth & Young Adults, 7:00-9:30 p.m. FBC, Pascagoula/FBC, Natchez/Temple, Hattiesburg/Highland, Meridian
- Oct. 20-23 Area Secretaries' Conferences, 9:00 a.m.-3:00 p.m. 20—FBC, Grenada 21—East Heights, Tupelo 22—Woodland Hills, Jackson 23—Bel Aire, Gulfport
- Oct. 21 Creative Learning Approaches for Youth & Young Adults, 7:00-9:30 p.m. FBC, Carthage/FBC, Magee/FBC, Brookhaven/Tylertown Church, Tylertown
- Oct. 22-23 GA/Mission Friends Leaders Workshop 22—Camp Garaywa, Clinton, 9:30 a.m.-12:00 noon 23—FBC, Brookhaven, 9:30-12:00 noon/FBC, Hattiesburg, 7:00-9:00 P.M.
- Oct. 23 Creative Learning Approaches for Youth & Young Adults, 7:00-9:30 p.m. Magnolia Street, Laurel/FBC, Clinton/FBC, Vicksburg/Pearl River Mission Center

Henry Ward Beecher, on a very cold day, stopped to buy a newspaper from a ragged youngster who stood shivering on a corner. "Poor little fellow," he said, "aren't you cold standing here?" The boy looked up with a smile and said, "I was, sir, before you passed."

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Missionary News

Bob and Mary Simmons, missionaries to the Philippines on furlough, are living at 715 East Northside Drive, Jackson, MS 39206, missionary home of Broadmoor Church. (Telephone 362-2063). Next furlough dates: 1981-1982.

Mrs. W. D. White, mother of Mrs. E. Gary Harthcock, missionary associate to the Leeward Islands, died Sept. 12 in an automobile accident. Mrs. Harthcock may be addressed at Box 353, St. John's, Antigua. She is the former Evelyn White of Colerain, N. C. Her husband is a native of Clarksdale, Miss.

Cynthia McGee, missionary to Chile since 1977, resigned from missionary service August 31. She served as a children's worker stationed in Santiago, Chile. Born in Memphis, Tenn., she grew up in Jackson, Miss. She may be addressed at 228 Fredrica Ave., Jackson, Miss. 39209.

Harold and Joyce Watson, missionaries to the Philippines, have completed furlough and returned to the field (address: P. O. Box 94, Davao City, Philippines 9501). He is a native of Brooklyn, Miss. She was born in Dallas.

Deborah Pinkston, daughter of Mr. and Mrs. D. Edwin Pinkston, missionaries to the Ivory Coast, married Hugh Redmon August 2. He is the son of Mr. and Mrs. Donald H. Redmon, missionaries to Costa Rica. Her parents may be addressed at BP 4424, Daloa, Ivory Coast. The Pinkstons are natives of Arkansas. The Redmons may be addressed at Apartado 322, San Pedro Montes de Oca, San Jose, Costa Rica. He is a native of Panama City, Fla., and she is the former Jo Eubanks of Pontotoc County, Miss.

Thomas and Sandy Warrington, missionaries to Costa Rica, have arrived in the States for furlough (address: 1604 Woody Dr., Jackson, Miss. 39212).

Dot Lott, missionary to Brazil, has arrived in the States for furlough (address: 606 Graymont Ave., Hattiesburg, Miss. 39401). A native of Sumrall, Miss., she was appointed in 1964.

Mary Alice Ditzworth, missionary to Indonesia, has arrived in the States for furlough (address: 4610 Orchard Road, Pascagoula, Miss. 39567). She was born in Lucedale and grew up in Pascagoula.

Charles E. (Chuck) Endsley will be presented in organ/piano concert on Sunday evening, Oct. 19, at 7 o'clock at the Forest Church, Clark Adams, minister of music.

Mrs. Irene Freeman, of Rt. 2, Glaston, was presented a 13-year perfect attendance pin in Sunday School Oct. 5 at Mt. Pleasant Church, Amite County. Hansel Huff is Sunday School director and Julian Burt is pastor at Mt. Pleasant.

First Church, Biloxi honored Leon Bedsole and his family on Oct. 5, his tenth anniversary at the church as minister of music. The Bedsoles moved to Biloxi in 1970 from the Warrington Church, Pensacola, Fla. During the evening service, the Bedsoles were presented an Amana Touchmatic Microwave Oven as an expression of love and appreciation. A reception was held in their honor.

Wilson McWilliams, 62, of White Oak, father of William A. McWilliams, pastor of Hillcrest Church, Lucedale, died in an automobile accident Saturday, Oct. 4. Funeral services were Oct. 5. McWilliams was a member of the White Oak Baptist Church. Survivors include his wife, four other sons, a daughter, three sisters, three brothers, his parents, William and Kate McWilliams of Magee, and several grandchildren.

Mrs. Beanie Earle Long, charter member of Beacon Street Church, Philadelphia, retired Sunday, Sept. 28, from service in the nursery where she has worked for more than 30 years. Henry E. Hight is the Beacon Street pastor.

Oakland Announces Bible Conference

Tommy Vinson, pastor of Oakland Church, Corinth, has announced the church's Fall Bible Conference, Sunday, Oct. 26 - Friday, Oct. 31.

The speaker for the conference will be J. Harold Smith, president of Radio Bible Hour, evangelist, author, and Bible Conference speaker.

Services will be at 10:55 a.m. and 7:00 p.m. on Sunday, and 7:30 p.m. Monday through Friday. Nursery will be provided for all services.

Nilda King Hogan, native of Oxford, Miss., and graduate of Ole Miss, Class of 1932, died of complications following major surgery on Sept. 19. She was the wife of retired pastor, W. A. Hogan, who lives at 2725 Saddle Drive, Cantonment, Fla. 32533. Hogan, a member of the Class of 1932 at Mississippi College, served pastorates in Mississippi at First, Florence; Star; Decatur; and Bay Springs, and then in Alabama and Florida.

Yale Street, Cleveland: Oct. 12-17; services at 11 a.m. and 7 p.m.; Sunday and weekday services at 7 p.m.; Jimmy Russell, pastor of Jericho Church, Union County, evangelist; Rick Forbus, minister of music of West Jackson Church, Tupelo, music director; Lawrence Runnels, pastor.

Hardy Church (Grenada County): Oct. 19-24; evangelist to be new pastor, Paul Cornwell; music director, Rick Munn, minister of music of First Church, Grenada; Sunday, Oct. 19, services at 11 a.m. and 7 p.m.; Mon.-Fri., 7:30 p.m.

Janice Church (Perry): Oct. 19-22; Troy A. Sumrall, evangelist, Philip Butler, minister of music/youth, in charge of revival music; Sunday at 11 a.m. and 1:30 p.m., with lunch and fellowship at noon; Mon.-Wed. at 7 p.m.; fellowship and refreshments each evening after the services; revival theme, "IF MY PEOPLE WILL—I WILL," (the same as the state convention theme will be in November); V. C. Windham, pastor.

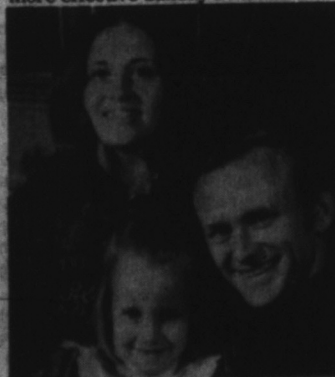
Revival Dates

McLaurin Heights, Pearl: Oct. 19-22; W. E. Thorn, evangelist; Mike Smith of Richland, music evangelist; Curtis L. Williams, pastor; Sunday, Oct. 19, at 11 a.m. and 7 p.m., with covered dish supper at 5 p.m.; Mon.-Wed. at 7 a.m. with continental breakfast, and evening service at 7:30. (Thorn was formerly pastor in Texas and Kansas, was president of Dallas Baptist College four years, and is author of four books; Smith recently served on the E. J. Daniels Evangelistic team.)

Southside, (Hinds-Madison): Oct. 19-24; Tommy Anderson, pastor, Linwood Church, Linwood, evangelist; Buddy McElroy, fulltime music evangelist, musician; Sunday services include 9:45 a.m. Bible study, 11 a.m. morning worship, 5:45 p.m. Church Training, and 7 p.m. evening worship; weekday services at noon and 7:30 p.m.; sandwiches served at noon services; nursery available for all revival services; Fred Fowler, pastor.

Names In The News

Ralph Burrage is new editor of Sunday School Growth Journal. A graduate of Mississippi State University, where he made a profession of faith, Burrage edits the new monthly Sunday School Board publication which is designed to show how to grow more effective Sunday Schools.



The Winsteds

Bud Winstead, of Lakeland, Fla., a former student at East Central Junior College, and a former member of Clarke-Venable Church, Decatur, Miss., has entered evangelism and is available for leading revival meetings. He may be addressed at 1052 Lamp Post Lane, Lakeland, Fla. 33805 (phone 813-459-6769).

Winstead was born in Washington, D. C. in 1946 and was ordained to the ministry at Southside Baptist Church, Lakeland, Fla. He is a graduate of Trinity College, Dunedin, Fla. He served two years as staff assistant to U.S. Senator Lawton Chiles, and three years in the Marines. He and his wife, Mary Elizabeth, have three daughters.

Thursday, October 16, 1980

Olivet Choir, Gulfport, Will Present Musical Oct. 18

The Sanctuary Choir of Olivet Baptist Church, 1201 Klein Rd., Gulfport, will present the musical "Love and Kindness," by John W. Peterson on Saturday evening, October 18, 1980 at 7:30 p.m. The public is invited.

Many an argument is sound—merely sound. — Tampa Daily News

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Homecomings

Homecoming Day will be held at the Shady Grove Church, Lincoln County, on Sunday, Oct. 19. Sunday school will be at 9:45 and worship service at 11 a.m. There will also be dinner on the grounds and an afternoon singing. Eddie Graves is pastor.

Gooden Lake Church, Belzoni, will celebrate homecoming on Oct. 19. A former pastor there, Paul Broadway, will deliver the morning message. After dinner on the grounds, an afternoon song service will feature the Pilgrims from Amory.

Jayess Church, Lawrence County, will observe homecoming on Sunday, Oct. 19. Rex Yancey, pastor of First Church, Saltillo, will speak at the 11 a.m. service. Special singing is planned following lunch served at the church. The Deacons Quartet and The Continentals will sing, as well as other groups. Mike Mitchell is pastor.

Homecoming day was Oct. 5 at Sarepta Church, Calhoun County. Herbert Yancy gave the welcome address; Walter Glenn gave a devotional message. Peggy Jo Yancy Harris and Mrs. Vida Johnson directed Reminiscence Time and Memory Time. Leonard Tallant delivered the morning message. Lunch was served. The afternoon service featured singing.

Briarwood Church on Hillview Drive north of Meridian, will observe homecoming day on Sunday, Oct. 19. Byron McMullan, former minister of music at Briarwood and now minister of music at Baldwin Heights Church, Cullman, Ala., will conduct the morning service. Lunch will be served at the church.

Crystal Springs Church, Tylertown, in Walthall County, will hold homecoming day Oct. 26. Ralph Atkinson of Jackson will be guest speaker. L. Shapley of New Orleans Seminary, New Orleans, La., pianist, and Walter Wexler, Guin, Ala., singer, will present special music. Services will be at 11 a.m. and 1:30 p.m. Dinner will be served on the grounds. Jerry Barlow is the pastor.

Shiloh Church, Port Gibson, will celebrate with homecoming on Oct. 19, its 50 years as a Baptist church. Prior to 50 years ago, it was a Methodist church.

Former pastor, Andy Hamilton, will preach at 11 a.m. services which are followed by dinner on the grounds.

After dinner, the church will dedicate a church steeple. Tommy Buffkin, a former member, now pastor of Ludlow Baptist Church, will lead the dedication ceremony.

Tim Patrick is pastor.

Devotional

Reverence By Rote Memory

By Howard E. Spell, Dean Emeritus, Mississippi College

And the Lord said, Forasmuch as this people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear of me is a commandment of men which has been taught them (Isaiah 29:13, ASV).

The above quotation is only part of a complete sentence and attention here is focused on the words "their fear of me is a commandment of men which has been taught them." The marginal translation seems more to the point in that it says

"which they have learned by rote memory." The Bible often uses the word "fear" in some of the translations to describe an attitude toward God where the meaning seems to be more of reverential awe than of abject fear. Our reverence for God should be very real, but in far too many cases it may be only a copy of what another has experienced.

Many American parents have taught their children a short prayer which they have learned by repetition. This is fine. Children should be taught to pray and to reverence God. The sad fact is that as we grow older we may still manifest our reverence for God by the repetition of words or even acts

which we have learned by rote memory and which we repeat without any conscious thought.

A part of our worship services may be taken up with singing songs and hymns whose words are so familiar we seldom think about the message the song writer was trying to convey. Many of these hymns express profound theological thoughts, but our rote memory tends to blind us to the ideas set forth and we repeat them unconsciously.

Our public prayers may tend to repeat phrases or groups of words we have heard others use and which have a pleasing sound but may be far from an outpouring of our own heartfelt yearnings. There have been times when we may have been critical of the worship services of some other groups because we have said they were too ritualistic. Can we be certain that our own personal worship is not mere ritual without feeling?

We would not expect our own physical hunger to be satisfied when another person consumed a sumptuous meal. Since this is true, it would seem to follow that our spiritual needs cannot be satisfied by the worship experience of another. We need more than rote memory.



Fairview's Pledge Hits Top Notch

Records indicate that Fairview Baptist Church, Columbus, has experienced the greatest total of pledges in a Church Building Fund Campaign in the history of the state. The total for the church with 1,026 resident members stood at \$921,226 on Oct. 7. The next highest total ever was \$906,979 for Parkway Church, Jackson, in 1977. Gene Henderson, left, is pastor of Fairview. Archie Moore, canvass director for the campaign, is at center; and Ed Townsend, campaign director, is at right. Joel Hale of the Mississippi Baptist Department of Stewardship and Cooperative Program Promotion, was the consultant.

Just for The Record . . .



Longview Church, Pontotoc County, held a GA day camp during the summer, using a unit on working with the deaf. A woman whose parents and granddaughter are deaf, Mrs. Bettie McMillen, gave a lesson in sign language to those at the camp. Pictured are the GAs and their leaders at Longview: Seated, l to r: Tonia Pound, Karen Johnson, Jill Johnson, Mrs. Claire Burczynski, Tonya Witt, Carol Pound, and Angela Faulkner. Standing, l to r: Mrs. Patricia Pound, Carla Pound, Bonnie Pound, Patricia Glass, Tracy Glass, Cynthia Faulkner, Acteen helper, Terri Threadgill, Candy Stallings, Sissy Wood, and Mrs. McMillen. Mrs. Burczynski (whose husband Michael was pastor at Longview at that time, but is now pastor of Tate Street, Corinth) said, "The girls were really excited about learning 'a secret way to talk to each other.'"



NEW HOPE CHURCH (LEAKE ASSOCIATION) recently bricked the outside of its church building, sheet-rocked the inside of the sanctuary, and added a steeple. The pulpit-choir area is being restructured. Sunday School rooms are to be remodeled in the near future. So far, the church has acquired no indebtedness as a result of this renovation. Jimmy Young is pastor at New Hope. The church was organized in 1858, and the building being renovated was built in 1926.

Star Church held a "Blood Drive" Oct. 1 in coordination with Mississippi Blood Services. In order that the entire church family might be covered for blood needs, 35 units of blood were needed. At the end of a four-hour period, 40 units had been given. "This is one way we can give protection to our church families for blood needs. The response from our church was great," said Jimmy Harrington, pastor.

Hebron, Church, Montgomery County, honored Bill Dunahoo, interim pastor, and his family on Sunday, Sept. 12, with lunch at the church. The Hebron Sunday School neared the 100 mark on that same day.

Valley Hill Church, Carroll County, has been installing a baptistry. George Jones is the pastor.



Magnolia Street Church, Laurel, on Sept. 7 recognized three Acteen Queens, left to right: Kim Loftin, Belinda Sims, and Terri Selman. Pastor David Sellers made the charge to the Queens. Mrs. O. G. James is the Acteen leader.



West Side Church, Noxubee County, Macon, licensed Jessie (Bubba) Green, Jr., right, to the gospel ministry Aug. 31. The certificate of license was presented by the pastor, Mike Duff, left. Green is the son of Jessie Green, Sr. and the late Mrs. Lillian Green of Macon. He is a student at Clarke College and is serving as supply pastor at Ruhama Church, Noxubee County.

Paul Jolly was ordained as deacon, Oct. 5 at Duck Hill, Montgomery County.

Valden Church ordained two deacons, Bobby J. Evans and Billy B. Johnson, Sept. 28.

Al and Cathy James, pastor and wife at Endville Church, Pontotoc County, have a new daughter, Emily Michelle.

First Church, Bruce, recently ordained three deacons: Dean Bos, Grady Ferguson, and Robert Lee Logan.

Uniform Lesson

God's Covenant And Jeremiah

By Jack Glaze, Chairman
Division of Religion, MC
Focal Passage:
Jeremiah 31:1-3, 28-34

Lesson Background: Jeremiah was a sensitive man of God living in a tragic moment of history (ca. 625-570 B.C.). He was a true patriot, yet clearly saw the depth of sin and disregard for God's covenant that was leading his nation to disaster. He called the people to repentance and counseled against the international intrigues of inept rulers. Because of his faithfulness to God, he was jailed, beaten, threatened with death, and accused of treason. His darkest fears materialized when the Babylonian army destroyed Jerusalem in 587 B.C. Even then the conspiracies did not end; political violence among the remnant left in Palestine resulted in his being taken captive to Egypt where he died still exhorting his people to covenant faithfulness.

On the international scene, Assyria had dominated world history since 745 B.C. Israel, the Kingdom of the North, was destroyed in 722 B.C. However, at the death of Ashurbanipal (ca. 626 B.C.), internal dissension weakened the empire.

Meanwhile, Babylon, under dynamic leadership began ascent into world dominance. In 612 B.C. Assyria was defeated. Egypt attempted to reassert her former dominance and the little country of Judah became the battleground for the competing powers. Vassilation between pro-Egyptian and pro-Babylonian alliance led to several Babylonian invasions of the land. Finally, thoroughly enraged by the political fickleness of the Jewish kings, Nebuchadnezzar besieged Jerusalem. The Egyptian army appeared (cf. Jer. 37:11-15); however, after a brief respite, the Babylonian siege was resumed and the city was conquered and totally destroyed (587 B.C.).

The crisis of faith was critical. Had the long history of God's dealings with His people since Abraham (ca. 1900 B.C.) come to an end? Was the covenant with the people at Sinai totally invalidated by the peoples' sin? Without the institutions of kingship and the temple, was there any hope for the Davidic Covenant? Jeremiah had counseled submission to Babylon, and his words had been unheeded. Now he received a revelation from God, a

message of hope! Could it be believed? Because of the vision and prophetic ministry of men such as Jeremiah and his contemporary, Ezekiel, God brought victory from defeat. Israel lost the land, but found a new faith. Apparently in this critical moment, Jeremiah wrote chapters 30-33, known as the "book of consolation," and Israel's faith survived national destruction.

The Lesson Outlined:

I The Grace of God (31:1-3)

Chapter 30 begins with a declaration of restoration, and again the theme is repeated (vv. 1-2). The passage recalls the Exodus event when God freed the people from Egyptian bondage. "Thus saith the Lord" was the prophetic "messenger formula." The ones who survived the sword were those in the Babylonian captivity. The expression "found grace" occurs five times in Exodus 33:12-17, reminding the remnant of the unmerited favor of God toward His people.

The covenant motif continues in verse 3: "I have loved thee with an everlasting love." This is God's election love: a love that seeks its object. Then another word for love is used: "with lovingkindness have I drawn thee." This is the covenant love of God and again signifies God's provision for the total needs of His people: redemption, guidance, discipline, forgiveness, and land. The sovereign Lord of history had not abandoned His redemptive purpose: His lovingkindness would restore His chosen instrument.

II Restoration and Responsibility (31:27-30)

The days were coming when God would restore His people to the land. The nation had been judged, and it would be rebuilt (v. 28). In those days, the old fatalistic proverb would be used no more (v. 29). No longer would their forebears be blamed for their predicament. Jeremiah understood well the doctrine of individual responsibility: "every one shall die for his own iniquity." Ezekiel 18 carefully developed this idea in his book (cf. Ezekiel 3:17-21; Ezekiel 33:1-16) as the two prophets set the stage for the "new exodus" or beginnings (cf. Ezekiel 36:24-28).

III The New Covenant (31:31-34)

The new covenant would be an outgrowth of the old covenant that the people had broken. Since the failure had been on the part of man, how could God re-establish and maintain a rela-

tionship that would be effective? The new covenant would have to guarantee against failure.

The new covenant, like the old, rested on the sovereign decision of God: "I will make . . . I will put . . . I will write . . . I will be their God . . ." (v. 33). He also is the One who forgives (v. 34). There will be a dynamic personal relationship between God and man.

The new covenant, like the old, will have the new (torah) of God central as a guide for man (v. 33b). This is not a new law. Also, it will be with Israel (v. 33a). It will replace the old covenant (Ex. 19) and will be individual; however, it is not an individual covenant apart from the community.

The new covenant would differ from the old in that it was a covenant of promise. The covenant of Israel was made at Sinai. The covenant with David established a tangible dynasty. The new covenant would make a break with the pattern of the past and mark a new beginning.

The new covenant was different for God would make a new person (people) through His divine action (31:33). God's law would be put directly in man's heart. There would be direct communication between God and man. "Heart" meant the seat of the intellect and will, or the center of the volitional process (cf. Gen. 6:5). God would give the power to know and respond to His will (cf. Jer. 32:38-40).

The new covenant would result in personal knowledge in a direct and intimate way. Jeremiah condemned formal religion that did not put knowledge into practice (cf. Jer. 4:22; 9:24; 24:7).

The new covenant established by God's sovereign action could only be entered as one was forgiven (v. 34). Jeremiah's constant appeal for repentance was in the background of the divine revelation. However, he does not say how God would establish the new covenant; he says God will do it—and He did in Jesus Christ.

The lesson applied:

The great message of Jeremiah found its fulfillment in the life and works of Jesus. The prophecy points to the cross and becomes central in the New Testament teaching (cf. Heb. 8:6-13; 9:15; 1 Cor. 11:25). The invitation is extended to all people everywhere to become a part of the new covenant community through repentance of sin and faith in Jesus Christ.



Life and Work Lesson

Awareness Of His

Father's Work

By Bobby Perry, Pastor,
First, Moss Point
Focal Passage: Luke 2:39-52

The Gospel of Matthew records Herod's effort to kill Jesus following his birth. It was likely after Jesus had been presented in the temple that the visit from the Wise Men occurred, that Herod sought to slay Jesus, and that the holy family fled to Egypt. Perhaps Luke wrote after Matthew, and the Holy Spirit's inspiration to him was to simply supplement the account by Matthew. Therefore, immediately after the presentation in the temple, he records the return of the family to Nazareth (v. 39). Except for Luke's record there would be a gap of about 27 years in the Gospel record concerning Jesus.

Even so, we have a gap of about nine years covered in one verse (Luke 2:40). This is followed by another gap of 18 years between the ages of 12 and 30. Yet Luke did write enough to show Jesus' normal childhood and his growth and development from an infant into a man.

While Jesus' birth was unique, Luke showed how carefully Mary and Joseph observed all the Hebrew regulations related to the birth of a child. I. Growth Through Fulfillment of the Law (2:39-40)

Jesus Christ is history's decisive Man. He is the pivot by whom the door closed on the law and opened on the gospel. He was circumcised after eight days according to the law (Lev. 12:3). Mary observed the law's requirement of a ceremony of purification 33 days later. Since Jesus was her first-born son, He had to be presented to the Lord in recognition of the consecration established by God at the time of the exodus.

There are spiritual lessons here. The meticulous observance of the law by the holy family requires us to understand the law as a temporary administration of the everlasting covenant of grace. Grace underlines the law. God made gracious promises to Abraham before He gave the law to Moses. The law was given to make men realize their need of grace. There was a longing in spiritual minds and devout hearts in Israel for something more, for Someone.

Grace confirms and honors the law. Christ did not come to destroy the law

but to fulfill it. The careful observance of the ceremonial law by the holy family indicated the far more significant perfect observance of the moral law by Jesus Christ (Welsiger).

The holy family did not return to Nazareth until they had accomplished what the law required.

When a Jewish boy was 12 years of age, he became a "son of the Law." In modern times, this ceremony is called a Bar Mitzvah. The youth commits himself to observe the Jewish law. (My family and I attended one of these ceremonies about three years ago.) It is one of the most beautiful and meaningful experiences a Jewish male can experience. Jesus became a "son of the Law" at an age of widening horizons and a growing awareness of his mission in life. At this age Jesus visited the Temple in Jerusalem. Indeed, throughout his life, Jesus could be found regularly in the synagogue.

Following the Passover and the Feast of Unleavened Bread, Joseph and Mary began their return journey toward Nazareth. Having traveled for one day and having failed to see the child they began a thorough search but were unable to find Him. This may seem like carelessness on the part of Mary and Joseph. However, we must remember that such groups traveled in caravans for both protection and fellowship. It was customary for the women to walk in front and the men in the rear. Each parent could have thought Jesus was with the other. Having determined that Jesus was not in the company, the parents returned to the Temple, where they found Him.

Mary revealed that she was upset, as any mother would be. Jesus' reply to their inquiry is one of amazement. Jesus apparently expressed surprise in their questioning of where He might be found. It would seem as if He were saying, "Do you not know that there is only one place in Jerusalem for me?" But Mary herself was not prepared to understand all that Jesus said in the reply. "Do you not know that I must be about my Father's business?" The word "business" could better be translated "house." Jesus, at this young age, already possessed an awareness of His particular relationship with God.

III. Growth That Prepares For A Mission (2:51-52).

In these two verses Luke gave a

summary of the next 18 years.

Jesus proved Himself to be a true "son of the Law." He gladly left Jerusalem to return home with his parents. The Law plainly taught that a son should obey his parents.

Jesus developed to manhood in a family setting (v. 52). Mary and Joseph had children born into the home after the birth of Jesus (Mark 6:3). Jesus' home life would aid him in developing a sense of social consciousness and a genuine love and respect for other people.

God called Mary, as the Mother of Jesus, to share in the tremendous mission of human redemption. No woman ever experienced a greater degree of influence or responsibility. She began at the cradle and ended at the cross of her son.

"And Jesus increased in wisdom, and stature, and in favor with God and man" (v. 52). Here is wholesome development of the mental, physical, spiritual, and the social. The word "increased" means literally to cut one's way ahead as a lumberjack hacks his way through the forest. It speaks of the rigorous effort required of Him as He developed into manhood.

Tradition says that Joseph died when Jesus was perhaps 16. From Joseph Jesus had learned the carpenter's trade, so that at Joseph's death He became the carpenter of Nazareth (Mark 6:3). Thus he became the breadwinner (Hobbs).

But during these years Jesus did not confine all of His interests to the close confines of the carpenter's shop. Nazareth was one of the main highways of Palestine. Because of the polyglot of people passing through it, Nazareth was a notoriously wicked place. Thus, Jesus viewed life in the raw. He saw firsthand what sin does to men. But He also knew the more normal side of life. Roaming the hills about Nazareth He lived close to nature. He saw farmers planting and harvesting their crops, birds building their nests, and foxes running to their holes. He saw His mother kneading dough or patching clothes. All of these things, and more, are reflected in His later teachings.

Thus Jesus increased in wisdom, stature, and grace until the day when His Father said, "The time is at hand." And when the time arrived, Jesus was ready.

